THE SHIBOLETH OF Priest-hood.

WHEREIN

It is debated and proved by the Evidence of SCRIPTURE and right Reason, to be absolutely impossible for any unholy Man to execute the Office of a *Gospel Minister*.

Leviti. 21. 21.

No Man that hath a blemish, of the Seed of Aaron *the Priest, shall come nigh to offer the Offerings of the Lord made by Fire; He hath a blemish, &c.*

Holy must all they be that bear the Vessels of the Sanctuary.

Such an High-Priest it became us to have as is Holy, Harmless, separate from Sinners.

And I said, what be these two Olive Branches, which through the two golden Pipes empty the golden Oyl out of themselves? Zech. 4. 12.

LONDON: Printed and Sold by *T. Sowle*, in *White-Hart-Court* in *Gracious-Street* 1704.

THE PREFACE.

IT is the Intention of these Lines, to shew that no Unholy Man is capable to execute the Office of a Priest, to the Glory of God, and the Spiritual profit of the People; I mean by Unholy Men, such as be not born again, and Sanctified in Soul and Spirit, nor do walk with God in the Regeneration; such are often known by a visible evil conversation, having their Lives fullied with the common Sins of the times, as Adultery, Drunkenness, Swearing, Lying, Gaming, Fraud, Avarice, Quarrelling, Passion, Envy, Persecution, Prophaneſs, and many more. Another sort there is of Men, who seem to be of stricter Lives, and a better Conversation, and refrain many publick Vices the former run into; yet nevertheleſs are at leaſt in equal degree with them Unholy. These are such in whom Spiritual wickedneſs is in high place, they be of an evil Converſation inwardly, and their Souls full of Uncleanneſs; and such are to be known by certain erronious Priciples they hold, which carry in them a Contradiction to Sanctification and Holineſs; as that there is no such immediate Revelation of God in these Days, as was in the Days of the Apoſtles; That there is no Freedom from Sin in this Life; That there is no Help in us; That a Man may be imputatively Righteous, when not really; That there is a Mixture of Sin in our very Prayers and best Actions, and too many more here to be inſerted; all which render the Maintainers thereof, as truly liable to the imputation of Unholineſs, as the evil practices do the other; which I ſhall here briefly

demonstrate; *The first shews how those that adhere thereunto, build not upon the Foundation of the Prophets and Apostles,*

The Second, that they have not put off the Body of the Sins of the flesh.

The Third, that they are Reprobates; for Christ is the health of God in all but such.

The Fourth, a Delight to live in Sin.

The Fifth, Unholy worship, and a whole conversation Unholy.

Thus these Principles do evidently contradict true Sanctification, but such of them as fell in my way, are more particularly treated on hereafter, unto which I refer: I am a little subject to conclude that there are a People will be ready to grant the Argument, against Men of a notorious wicked Life; and if I had restrained my notion of Unholiness to these only, this Treatise might probably have met with some considerable acceptation; yet I cannot but defend that these Principles are more than of equal consequence to the others in practices, and do render their adherents as really Unholy as the practices do the other; Nay, in my sense they that hold on this hand be the more miserable, being in a great degree accessary to the hurt of the other, who by first drinking in of the poyson of these Principles, and such like, have been thereby emboldned, the more to debauch themselves into such practices, so that the Argument is of equal force against either; how many of the diverse People of the whole World, may be comprehended under these Two heads, of an evil Profession, or an evil Life; I shall not undertake to determine, but refer that to the prudent consideration of the Reader; but against all such, many or few, it is proved by the Authority of Scripture and Reason, that they are utterly incapable of any Lot or Portion in the Dignity of the Priest-hood of God, who will not be enquired of at all by them.

The 10th of the 3d
Month, 1678.

INTRODUCTION.

ALbeit amongſt Men, there has been many, yet only Two, and no other manner of Prieſt-hood has been Inſtituted by God ſince the beginning, that is, the Order of *Melchizedeck*, which is veſted only in Chriſt and the Order of *Aaron*; which *Melchizedech* was without Father, without Mother, without Kindred, having neither beginning of days, nor end of being; he was King of *Shalem*, and Prieſt of the moſt high God, after the power of an endleſs life. *Heb.* 7. 3, 16. *Gen.* 14 18.

This *Aaron* was the Son of *Amram*, the Son of *Koath*, of the Tribe of *Levi*, who together with *Moſes* his Brother ſpake unto *Pharaoh* King, that *Iſrael* might go out of *Egypt*; he was Prieſt of God after the Law of a carnal Commandment, and his Prieſthood was External, Typical, and Figurative of the Prieſthood of *Melchizedeck*, which is ſubſtantial, inviſible, and without all ſhadow of change now. *Exod.* 6.

When God had brought the Seed of *Abraham* unto Mount *Sinai*, on their way towards the Land of Milk and Honey, the Higheſt deſcended upon the Mount, and uttered his Voice out of the midſt of the Fire, there he gave his Law unto *Jacob*: His Statutes and his Ordinances unto *Iſrael*, all which Statutes, *&c.* *Exod.* 19, 20.

1. *Aaron* the Prieſt was to teach the People, and to put them in remembrance thereof.

2. To put a difference betwixt the holy and the unholy, the clean and the unclean. *Levit.* 10. 10, 11.

3. To Trim the Lamps of the Tabernacle, that they might burn continually before the Lord.

4. To offer up Sacrifices and burnt-Offerings, to make attonement for the Sins of the People, according to the Tenor of that Covenant.

Exod. 28. Thus ſerved *Aaron* in the outward Tabernacle, and thus was he fitted for that Service; there was a Place which God Sanctified by his glory at the door of the Tabernacle of the Congregation, where he appointed to meet with the Children of *Iſrael*, and to ſpeak unto them.

1. Thither did *Moſes* at the commandment of God, bring *Aaron* and his Sons.

2. There he waſhed them with clean Water, and

3. He anointed them with holy Oyl, and poured it upon their heads.

4. He put upon them the Tunicle and the Robe, and the holy Garments, for the Prieſts Office.

5. He offered a Sacrifice for them, and he took of the Blood that was upon the Altar, and of the anointing Oyl, and he ſprinkled it upon *Aaron* and his Sons, and upon their Garments, whereby *Aaron* and his Sons, and their Cloathes were hallowed, and the Prieſts Office became theirs by a perpetual Law.

6. Alſo they did eat of thoſe things at the door of the Tabernacle, whereby their attonement was made to ſanctifie them, and to Conſecrate them, and thoſe things were holy.

Next I ſhall deſcend upon Goſpel Ordination, which is directed unto by this figure; For,

Though the Law had only a ſhadow of the good things to come, yet every ſhadow therein has its ſubſtance, and not one Tittle thereof was in vain, or of no ſignification, for the viſible things of that diſpenſation alluded unto the inviſible things of the Goſpel, the ſequel of which does evince, that

1. There is a Principle wherein God has appointed to meet with, and to ſpeak unto his Spiritual *Iſrael*, which anſwereth unto the place at the door of the Tabernacle, whereunto to be retired, and to wait there in order to his further ſanctification, which is to be compleated not in his own

own, but in Gods appointed time, and is the first step unto a Gospel Minister.

2. As *Moses* washed *Aaron* and his Sons with clean water, so must the Gospel Minister know Jesus, the Spiritual *Moses*, to wash him with the water of the Spirit, which makes a clean Conscience.

3. As they were anointed with holy Oyl, so must these with the Unction from the holy One.

4. As they were clad with the holy Garments, so must these be with the clean linen, which is the righteousness of Saints.

5. As they had of the blood that was upon the Altar sprinkled upon them, and upon their Garments by which they were sanctified, so must these have their Consciences sprinkled from an evil conversation by the blood of Jesus.

6. As they did eat those things whereby their attonement was made to Consecrate them, and to Sanctifie them, so must these eat Christ's flesh, and drink his blood, by whom they have remission of sins, that eternal life may have an abiding in them.

ARGUMENT I.

IN as much then as no unholy Men have any right claim unto this Ordination, it remains that no such are true Gospel Ministers, for it is Gospel Ordination that makes a Gospel Minister; these then are the Lay-men that ought not to meddle with Preaching the Gospel, a matter too high for them, which even these Priests themselves say; but then they give another definition of Lay-men, whom they say are such as are not educated in natural Learning and Study, nor are Initiated into what they call holy Orders, according to the Ordination of Men; these they call Lay-men; but all this a Man may not have, and yet be a Minister of the Gospel, which is attained unto by being Learned in the School of Christ, and impowered according to the Ordination of God, to

Adminiſter of his holy and hidden Treaſure; but this, unholy Men cannot; nor is there any greater colluſion, then their pretence unto holy Orders, any thing more vain or ſelf contradictory; for hereby would they either be made holy, who were unholy, or the Orders that were holy, would be polluted by their unholineſs.

But by holy Men, is here intended thoſe that are made ſuch by the operation of the power of God in them, and being born of God, do keep themſelves that the evil one toucheth them not; for as it is written, he that keeps holineſs holy, ſhall be holy, and of theſe are the Prieſts of the moſt high God; no other are capable of that Service, as is further cleared in the next Argument.

ARGUMENT II.

IT being evident, that the offspring of that *Levi*, unto whom, and to his Seed after him, appertained the Prieſthood of the firſt Covenant by a perpetual Law, were nevertheleſs incapable, and not meet for that Service, till they were Conſecrated, Sanctified, and made holy, implies an indiſpenſible neceſſity of Sanctification in the Prieſthood; for neither *Aaron*, or his Seed after him, were permitted to offer the Sacrifice of the Lord made by Fire, leſt they ſhould pollute the holy place, till God had accepted an offering for their Sins, and that they were waſhed with clean Water; which rightly conſidered, ſhews that no unholy Man can ſerve in the work of the Miniſtry, to the glory of God, and the edification and profit of the People; and that no ſuch are called of God unto that Work, who firſt requires a through Sanctification; which deſtroys all Arguments that are in defence of a defiled Prieſthood; for if *Levi*, the natural branch, muſt be purged before he was meet for that Service, how much more then muſt the unnatural branch?

Exod. 12. 17.

Leviticus 21, 6.

If there was ſuch an abſolute neceſſity of holineſs in the Prieſts, ere they could rightly perform thoſe ſhadowy ſer-

ſervices of the Law that were to paſs away, how much more neceſſity is there then of holineſs for ſuch, as are to Miniſter the ſubſtantial things of a diſpenſation that exceeds it in glory; and continues unto the end of time. *Heb.* 3.

ARGUMENT III.

WHen *Aaron* went in before the Lord, he had the Urim and Thummim upon his heart, Urim ſignifying Light, and Thummim Perfection; by Urim alſo is meant Knowledge, and Thummim Holineſs; ſhewing what Vertues are required in the Prieſts; but no unſanctified Man can appear before God in Light and Perfection, in Knowledge and Holineſs: He may make a ſhew of it, but not being Light in the Lord, and Perfect, not being inveſted with the knowledge and holineſs of God, he is not capable of the Prieſt's Office; for no Man can acceptably approach that God, who is of purer Eyes than to behold Iniquity, but in Holineſs, *&c.* *Exod.* 28. 3.

Alſo God hath ſaid expreſly, I will be Sanctified in them that come near me, that is as much as, I will puniſh them that approach to ſerve me other ways than I have commanded; and therefore *Nadab* and *Abihu* were conſumed from among the People; for they took each of them his Cenſer and put Fire therein, and put Incenſe thereon; but this not being of the Fire of the Altar, that came down from Heaven upon *Aaron*'s firſt Sacrifice, (and remained till the Captivity of *Babylon.*) *Levit.* 10. 1, 2, 3.

It was accounted in God's offering, ſtrange Fire, he had not required it; hence fell *Nadab* and *Abihu*; and though ſuch immediate Judgements do not overtake thoſe that are offering ſtrange Fire in our Age, let them not therefore be hardned in ſo doing, for in time they will (if by timely repentance it be not prevented,) find God the ſame he was then, and as juſt as ever.

Further, in thoſe days none of the Seed of *Aaron* the Prieſt that had any blemiſh, might come near to offer the Sacri-

Sacrifice of the Lord, who ſaid poſitively he ſhall not go in unto the Vail, nor come near the Altar, becauſe he hath a blemiſh, leſt he pollute my Sanctuary, for I am the Lord that Sanctifie them; then ſeeing thoſe that had any outward blemiſh, might not ſerve in that outward diſpenſation, leſt they polluted the outward Sanctuary; neither can a Sinner now, (for Sin is a blemiſh upon the Soul,) ſerve in the inward diſpenſation, leſt he pollute God's internal Sanctuary.

Leviticus 21. 23.

Again, The Altar was moſt Holy, and whoſoever touched the Altar was to be Holy; which Anſwereth to the Angel in the diſpenſation of the Spirit, that has the Golden Cenſer in his hand, and offers up the Prayers of Saints; this Angel is moſt Holy, whoever hath acceſs unto him muſt be Holy, and Holy are the Sacrifices he offers up; for they are the Prayers of Saints, not of Sinners; what Lot then, or what Portion has a Sinner in this Service?

ARGUMENT IV.

THere are two ſorts of People, by whom God would not be enquired of, of old, neither ever will be; which are the very ſame I undertake to prove uncapable of the Prieſthood; which ſure they above all Men muſt needs be, by whom God has denied to be enquired of; the firſt are ſuch as have ſet up their Idol in their Hearts, who come under the Scheme of Principles mentioned in the Preface, the other be ſuch as have put a ſtumbling Block of their Iniquity before their Faces; and theſe are comprehended in the Scheme of Practices: From both theſe the Counſel of God is hid, his mind and ſecrets are not revealed unto them, who ſaid, *Son of Man, theſe Men have ſet up their Idols in their Hearts, and have put the ſtumbling Block of their Iniquity before their Face: Shall I be enquired of at all by them?* So how fooliſh and vain a thing is it to repair unto ſuch for Counſel, Inſtruction, and Doctrine, from

Ezek. 14. 3.

from whom Doctrine is with-held, Inſtruction ſealed up, and Counſel is hid.

Theſe Prophets are Fools, and theſe Spiritual Men are Mad, becauſe of the multitude of their Iniquity. Hoſea 9. 7.

ARGUMENT V.

SUch Prophets the People are forbidden to hear, and the reaſon is given, becauſe they make them vain; and by what means they do this, they ſpeak a Viſion of their own Hearts, and not out of the Mouth of the Lord, which ſhews that the Doctrine Men had otherwiſe than by Revelation, made the People vain, and the ſame effect it has now; to which cauſe may be juſtly referred, the abundance of Vanity which is as an overflowing deluge in theſe Nations and Times; but here mark, that the People are expreſly forbidden by God himſelf, to hear thoſe which Preach what they do not receive out of the Mouth of the Lord; of which ſort, without diſpute, are all ſuch as deny the inward and immediate teachings, which the Father by Jeſus Chriſt ſpeaketh in, and unto the Souls of Men; thoſe have nothing to Preach out of the Mouth of the Lord, but follow their own Spirit, againſt whom hath God ſaid, *Hearken not unto the Prophets that Prophecie unto you; they make you vain: They ſpeak a viſion of their own hearts, and not out of the mouth of the Lord.* Jerem. 23. 16. Herein is put a diſtinction betwixt ſaving Doctrine, and the Doctrine of perdition; that only is ſaving which is ſpoken out of the Mouth of the Lord: The other is but the divination of Man's Brain, which leads unto Death and Hell; ſuch is the Doctrine of the Rabbies and Learned Men, which ſay Revelation is ceaſed in our Age, not a Man among all theſe can ſay with the ſweet Pſalmiſt of *Iſrael*, in the cloſing up of his Life; *The Lord ſpake by me, and his Words was in my Mouth*: A ſweet Teſtimony for a dying Man.

ARGU-

ARGUMENT VI.

THey were of Old accounted fooliſh Prophets that followed their own Spirits, and God pronounced Wo againſt them in theſe Words; *Wo unto the fooliſh Prophets that follow their own Spirit and have ſeen nothing*, (or have had no true Viſion;) it was alſo ſaid unto them, *They had ſeen a vain Viſion, and ſpoken a lying divination, in ſaying, the Lord ſaith, whereas he had not ſpoken unto them*; and is common for theſe to ſay now, thus ſaith the Lord, *and I heard a Voice from Heaven ſaying*, &c. who will not ſo much as allow him to ſpeak one word to us in this life, *Is not this a lying divination?* &c. But againſt ſuch hath the Lord pronounced on this wiſe, *Mine Hand ſhall be upon them, they ſhall not be in the Aſſemblies of my People, neither ſhall they be written in the Writing of the Houſe of* Iſrael, *nor ſhall they enter into the Land of* Iſrael: *Becauſe*, ſaith the Lord, *with lies ye made the Heart of the Righteous ſad, whom I have not made ſad; and ſtrengthned the hands of the Wicked, that he ſhould not return from his wicked way, by promiſing him Life:* The very ſame do theſe Prieſts, of whoſe Doctrine it is one notorious and common point; that though a Man live in Sin all his Days, yet notwithſtanding he may attain Heaven in the end: theſe are thoſe lies whereby the Heart of the Righteous is made ſad, (to ſee the People ſo deceived) and the hands of the Wicked are ſtrengthened, *that they return not from their wicked way*; ſo methinks the deceivableneſs of ſuch Prieſts, ſhould be hid from no Man; and the Anger of the Lord againſt them, and the puniſhments threatned, Obvious to every Eye; whereas they are thus like unto the falſe Prophets of former times, that their parallel anſwereth as exactly as Face anſwereth Face in a Glaſs, whereby all Men that follow them ſhall be left without excuſe in the Day of Wrath; but the true Goſpel Miniſter cauſeth the People to hear his word, the word of the Lord within, which turneth them from their Evil doings, as is ſaid, *Cauſe me to hear joy and gladneſs, that the bones which*

Ezekel 13. 3. *Ezekel 13. 7.* *Verſ. 22.* *Jeremi. 22, 23.* *Pſalm 51. 8.*

thus

thou haſt broken may rejoyce; and again; *Turn thou me, O Lord, and I ſhall be turned; convert me, and I ſhall be converted*; for it is the Sins of Men that ſeparates betwixt them and God, and their Iniquites that with-holds good things from them; until which be done away, the goodneſs of the Lord is not known in the Land of the Living, It was by Tranſgreſſion that *Judas* fell from the Miniſtry and Apoſtleſhip; how vain then is it to imagine that any Tranſgreſſor can retain this Miniſtry, and yet more vain to ſuppoſe that he ſhould go up and arrive at this 9 Dignity in Tranſgreſſion, when the Man that had a ſhare therein by this means was caſt down as an untimely Grape from the Vine.

ARGUMENT VII.

THere be Two things, the which if I can prove, they do prove a Third thing; that is, 10 firſt if there be ſuch Doctrine as no unſanctified Man can know; Secondly, if this Doctrine be of ſuch importance, as that every Man muſt of neceſſity know it in order to his Salvation, then is (the Third thing) hereby proved, *viz.* that it is utterly impoſſible for any ſuch Man to ſerve God in the Prieſt's Office, for who can ſuppoſe the Prieſt capable to convey unto the People the knowledge of that Doctrine which himſelf knows not? And for want of this knowledge the People periſh; next I come upon proof of the Two Propoſitions, firſt then it is evident from *John*, that there is ſuch Doctrine, and that alſo the Doctrine of God, which no Man can know, but by doing the will of the Father; *And Jeſus anſwered them, My Doctrine is not mine, but his that ſent me: If any Man do his will, he ſhall know of the Doctrine, whether it be of God, or whether I ſpeak of my ſelf.* John 7. 16, 17.

For the Second, that this Doctrine is of ſuch great importance, is proved enough to any Chriſtian Man in the ſame verſe; for that it is the Doctrine of Chriſt, who took not upon him Humanity, to teach his People things ſuperflu-

ous, or of small moment, but things of principal importance unto their Salvation; who by doing the will of God, came to the knowledge of his Doctrine, practising the good they know, it pleased God to encrease their knowledge, and shew unto them the hidden Mystery to which it well agreeth.

Psalms 50. 23. *Whoso offereth praise, glorifieth me, and to him that ordereth his conversation aright, will I shew the Salvation of God.* Hence it appears that the Doctrine of God is such, that no Man knows, but he that doth the will of God; and his Salvation such, as is shewed only to such as order their conversation aright; now if Men of the greatest Reason, who also have the advantage of the improvement of those faculties, to the utmost altitude of all humane Learning and Study, could by all their Learning and Reason search out the Doctrine of God, and find out his Salvation; then indeed every great Scholar might make a Gospel Minister, and the Unlearned were the most remote from this Dignity: But it is not so, it was not for Illiterature, but Transgression, that *Judas* fell from the Ministry, that *Adam* was cast out from the Tree of Life, answering unto the former; and this way of the Tree of Life is kept by a flaming Sword from all the Reason, and Learning, and Endeavours of Natural Men, and is no way attained unto, but through Death of the first Man, the first Will, the first Reason, and first Affections and Lusts; therefore are the Unlearned in this matter upon equal terms with the Learned, the Unwise in the Wisdom of this World, with the Wise

The Holy Apostles left it upon Record for our Learning, that they came thus to the knowledge of the Mystery of Godliness: Say they, The God of our Lord Jesus Christ, the Father of Glory, gave unto us the Spirit of Wisdom and Revelation, through the knowledge of him, whereby the Eyes of our Understandings were lightened, *&c.* Hence it is evident that these Priests in denying Revelation, deny the whole Mystery of Godliness, which is the same now it was then, and of the same importance

and

and neceſſity unto us, and the way of it is the ſame; and it is ſinful Arrogance in them that expect or pretend to attain thoſe Dignities, thoſe Myſteries, and that Holineſs by their own Abilities, which the primitive Holy Men received by the Gift of God.

ARGUMENT VIII.

1. IF any object, Why might it not pleaſe God to make uſe of ſuch Miniſters (although Unſanctified) for the benefit of the Sincere? 2. Others again ſay, That they are ſure they have heard many notable Truths from the Pulpit?

To the Firſt, why may it not pleaſe God? *&c.* For all and many more Reaſons than has here been urged; God was not, nor is, or ever will be pleaſed to make uſe of ſuch Unſanctified Preachers, leſt his Holy Name ſhould be polluted: The Apoſtle ſaith, Such an High-Prieſt became us as is Holy, Harmleſs, Undefiled ſeparate from Sinners, *&c.* And ſure it becomes the Prieſts of his Order to be according to their High-Prieſt, Holy, Harmleſs, *&c.* And whoever be otherwiſe, are not of the Order of Chriſt, the Holy Order. *Heb.* 7. 26.

But Unholy, Harmful, defiled Prieſts, though never ſo Dignified by the Order of Men, where do we read God ever choſe or concerned ſuch in converſion of Souls to him from their Iniquities? Has he not rather given to them a miſcarrying Womb and dry Breaſts? *Hoſ.* 9. 14. But unto the Prieſts of his Order, choſen and Commiſſionated by him, to them he has great regard. Theſe are inſpired by him, with the holy Ghoſt. Theſe he endues with Power from on High, of theſe it may be ſaid, he maketh his Angels Spirits, and his Miniſters a flame of Fire—by theſe does the Lord reach to the Conſciences of Men, by theſe the Witneſs is Anſwered—they go up in the help of the Lord, againſt the Power of Sin that has Captivated Men.

To the 2d. We are ſure we have heard many notable Truths, *&c.*

I Answer, The Doctrine of such, is either true or false; as to the false, 'tis evident a deal of such has been preach'd from Men-made Priests, else how came in the many Errors and Divisions in Religion, whereby People are brought to so great an uncertainty, that many enquiring Persons know not where to settle for Soul-Satisfaction? And yet they all generally pretend to Preach the Gospel, and each party refers to the Scripture in the Justification of their Doctrine, as well those that Preach false Doctrines, as they that Preach true—and in both cases how apt are the unwary hearers to say, Oh what Notable Truths have we heard to day from the Pulpit!

Yet some perhaps will intend to carry the Objection further, and say, But will you affirm that they (i. e. Unholy Man-made Priests) do never Preach true Doctrine?

Should we suppose they do, what do they differ therein from the false Prophets of Old, that stole their Words from the true; But saith the Lord, I sent them not, nor commanded them, therefore they shall not profit this People at all, *Jer.* 23. 32.

Again these Preachers who hold the Truth in Unrighteousness, *Rom.* 1. 18. and having a form of Godliness but denying the Power thereof; 2 *Tim.* 3. 5. The Apostle adviseth from such turn away.

So that who would be profited by hearing, had need regard the conversation of their Preacher and see they hold the Form of Godliness and the Power also here spoken of by *Paul*; for without the Power of Godliness, the Gospel, Power, and Spirit of Christ, how shall they reach and awaken the Consciences of Men; without the Power of Godliness how shall they beget Men to Godliness?

How shall they beget in Men true Faith, which is a Mystery only held in a pure Conscience, if they themselves have not a pure Conscience?

We read that it pleased God to reveal his Son in *Paul*, that he might Preach him among the Heathen, *Gal* 1. 16. and if Revelation was needful to qualify *Paul* for an Effectual Preacher, what good can they expect to do that deny Revelation

velation, and how can Unholy Men-made Priests, expect the Revelation of Christ in them, and consequently how can they pretend to Preach in demonstration of the Spirit and of Power? 1 *Cor.* 2 4. they may indeed have enticing Words of Man's Wisdom, and with fair Speeches may beguile unstable Souls—But the Converting (the turning) Souls to God, from Satan's Power, is a Work God hath not concerned Unholy Men in, that are under Satan's Power themselves. It is an Unhappiness that attends Man in his Natural and Carnal State, that he cannot see these Preachers and the Ground they stand in, and how far only they can reach, nor are they apt rightly to Judge between true words and false, in matters relating to the Mysteries of the Gospel, they not being made alive to God by the Power of his Word, they have not a Spiritual discerning, and so cannot distinguish between true Words (or between Truth held in Unrighteousness) and the living Truth of God; for this discerning depends not upon Brain-Knowledge, or humane Learning; 'Tis he that is born of the Spirit, by vertue of the Senses of that birth, can distinguish aright in this case: Hence it is, that Polluted Sinful Priesthood do so earnestly decry all infallibility in things of God; a good demonstration they are fallible unstable as Waters, Clouds tossed with every Wind; so in respect before, shewing the Priests and the People, the Wise and the Unwise come together under the notion the of Fools, which *Solomon* beheld through the Window of his House, that was allured with the flattery of a strange Woman; now mark, it was a strange Woman, and yet her Lips dropt as the Honey-comb, and her Mouth was smoother than Oyl; here is now the Truth in Unrighteousness, this sufficed the Fools that saw not beyond Words, but her end is bitter as Wormwood, *&c.* Yet the Unwise discerned not this, that the Birth and Spirit which accompanied those words, were infectious Poyson.

Therefore they followed her, being enticed by the flattery of her words, as an Ox goeth to the slaughter, or a Fool to the Stocks, or as a Bird hasteth to the Snare,

and

and knoweth not he is in danger? Well, whither leads she them? Her Feet go down unto Death, and her steps take hold on Hell: Now mark the End of those Notable Truths, which Unholy Men deliver from the Pulpit, without the help of Revelation.

ARGUMENT IX.

TO shroud the Hearers under a refuge of Lies, by Preaching unto them such things as consist of Error and Falshood, methinks it should Answer every Man's Judgment that it is of bad effect, of direful consequence, the People needs no such teaching; and

The daily Preaching of some things in themselves true, but false in the Preacher, being uttered in a Spirit of Darkness and Separation from God, is but a deceiving the Simple by vain or empty repetitions, which being forbidden by Christ in Prayer, cannot by him be allowed in Preaching: For Instance, it is a vain repetition for a dissolute Sinner to say, *Our Father which art in Heaven*; for a Prophane Man to say, *Hallowed be thy Name*, is a vain repetition; and for such as be of opinion they must go to Heaven after Death, but are not also waiting for the coming of the Kingdom of God unto them in this Life, to say, *Thy Kingdom come*, is a vain repetition; for such as hold there is no freedom from Sin on this side the Grave, to say, *Thy will be done in Earth as it is in Heaven*, where no Sin is, is a vain repetition, *&c.*

The People need no such teaching.

For saith the Apostle, *Ye have the Unction from the Holy One, and ye need not that any Man teach you, but as the same Anointing teacheth you of all things, and this Anointing* is truth, and is no lye. Now I shall proceed in order to shew, First, how this Anointing teacheth. Secondly, That the Priesthood under debate, teach otherwise, whence it will follow, the People needs none of their teachings.

1 John. 2. 26. 27.

First,

First, then how this anointing teacheth, saith Christ, *He shall receive of mine and shew it unto you*; hence it appeareth he does teach as the immediate oracle of God, and leads into all truth by the drawings of the Father, so that the Holy Ghost teacheth and leadeth into all truth by an immediate dependancy upon the Wisdom and Power of the Father; it is also plain from abundance of Scripture, that in the days of his visibility, Jesus himself Preached and drew the People unto him, by the same immediate dependancy upon the Father; for saith he, *My Doctrine is not mine, but his that sent me*; and again, *No Man comes unto me except the Father draw him*; besides much more to the same purpose, *John* 6. 44. *John.* 16 14.

Further it was by this immediate dependancy upon the Revelation of the Wisdom and Power of the Father, whereby Righteous *Abel*, *Enoch*, *Noah*, the Patriarchs, the Prophets, and Apostles, and all Righteous Men and Women, in Ages by-past, ever did, in our Age do, and in Ages to come shall, even unto the Worlds End, declare the Name of the Lord, and Preach the Salvation of our God, which is excellently figured forth, by the Two Olive Branches mentioned in *Zechariah*, *which through the Two Golden Pipes empty the Golden Oyl out of themselves.* *Zecha.* 4. 12.

Now this teaching is immediate, proceeding from God, and is the same with the former; for that the transmitting mean hinders not the immediateness of the Revelation, but the intermitting mean; and of such teaching (it being according to the Anointing) the People have great need; I pray God send many such Labourers into his Harvest.

Here I would Note that the Priests say it is presumption in us to expect such Revelation as the Apostles had: But methinks it's the far greater presumption and arrogance in them, to pretend to Preach the Gospel of God without the same Revelation, which the primitive Holy Men, and Prophets, and Apostles, none of them ever did; this is Superlative Pride in the Priests.

Next

Next I shall give some Instances wherein these carnal Priests teach otherwise than the anointing teacheth, further to manifest that the People need none of their teaching, for they need not that any Man teach them, but as the same anointing teacheth them, this is the Apostle's Doctrine.

1. They say the Truths of the Gospel were once delivered unto the Apostles, by Divine Revelation, who for the benefit of after Ages committed the same to Writing; which say they, have been delivered down and conveyed to succeeding Generations by Scripture or Tradition from one to another, and these things thus received, they Preach; thus, they make Tradition, Oral, Scriptural, or supply the place of Revelation, and thereby make void the way, the Law, and the manner of God; the way in which all his Saints were led, the manner of his manifesting himself unto them, and the Law whereby he appointed that way and manner, for the Sons of *Adam*, and rejected all other; so now according to them the Revelation is ceased, and no more to be expected; but we read not of any medium that came betwixt the Olive Branches and the Golden Pipes, so herein they teach not as the Anointing teacheth, by immediate dependancy upon the Father.

2. They, in Order to the understanding of these things, apply themselves unto humane Sciences and Learning, which things are not capable of such kind of evidence, but being Spiritual, are Spiritually discerned; and other Learning availeth not unto this knowledge, as is clear from the example of the Pharisees, who were as knowing as these in Arts and Tongues, but yet ignorant of Christ; so herein they teach not as the Anointing teacheth.

3. They are a Lye, and the Anointing is Truth; (if any scruple this expression, let them know it is said of those that were in darkness; *ye were some times darkness*, yet when they walked in the Light; he said, *Now are ye Light in the Lord*, (by the same Rule is the other) so for this cause they cannot teach as the Anointing teacheth.

4. The Anointing leads into all Truth by the drawings of the Father, but these seek to draw into what they call

Truth

Truth by their own reaſonings, and where this fails, by force and outward compulſion, herein they teach otherways than the Anointing teacheth.

5. The Oyl which the Olive Branches emptied out of themſelves was Golden Oyl, and they were Golden Pipes that conveyed the ſame, ſo here is ſome aſſimulation or likeneſs betwixt the Oyl and the Pipe, the Doctrine and the Preacher, anſwering to the new Wine in new Bottles; but if theſe Preach any good thing, how great an unlikeneſs is there betwixt the Prieſt and his Doctrine, Holineſs in his Mouth is like a Jewel of Gold in a Swin's Snout; herein again they differ from the Anointing.

ARGUMENT X.

HAving ſhewed in all theſe inſtances in the laſt Argument, a difference betwixt theſe Unholy Prieſt's teaching, and the teachings of the Anointing; it proveth Two things, Firſt that the People need none of their Doctrine, for ſaith the Apoſtle, *you need not that any Man teach you, but as the ſame Anointing teacheth you.* Secondly, That the very beſt any ſuch can Preach, doth not conduce to their Spiritual Advantage and Salvation; for the People (every one muſt of neceſſity grant;) have great need of all ſuch teaching, as conduceth unto this End: Again, ſuppoſe a frequent current of clean Oyl run through a polluted Conduit, it would follow in proceſs of time that the Conduit would either defile the Oyl, or the Oyl cleanſe the Conduit; but many of theſe Prieſts have we ſeen pouring forth their Oyl, many years together, and yet the Prieſt Unclean, Unſanctified; as he begun, ſo he ends, a miſerable Sinner; and that by his own confeſſion, an undenyable evidence of Fruitleſs Doctrine. 1 John 2. 27.

I further add concerning theſe Prieſts, That they run unſent, and therefore do not profit the People; ſuch God never called to ſerve him whilſt in that condition, in the Prieſt's Office, nor will do, ſo long as the Sun and Moon en-

endureth; not a Man among all these have ever brought one Soul unto God, or ever shall do; they have not Authority to take the words of God into their Mouths, for unto the Wicked God saith, *What hast thou to do to declare mine Ordinances, or take my Covenant into thy Mouth, seeing thou hatest Instruction, and castest my words behind thee?* So these not having Authority, do Preach as the Scribes, who were blind leaders of the Blind; Learned in the Languages, but not in the Author of Language, his School; therefore they crucified the Lord of Glory, and these daily do it, and trample his Blood under their Feet.

Psalms 50. 16, 17.

Having now, as I think, made Good the intention of these sheets, I shall conclude with this, That true Holiness is that SHIBOLETH, which whosoever doth not pronounce in his Principles, in his Doctrine, in his Practice, in his Life, and in his Conversation, is no Gospel Minister.

B. L.

POST-SCRIPT.

I Have to add, The Priests here oppos'd, described in the Preface, being not separated from Sin, but living in it, are separate and remov'd at a distance from Christ; the Proud he knoweth afar off, and in this state they cannot serve God in the Gospel Ministry; for Christ hath said, Without me, or (as in the Margin) severed from me, ye can do nothing, and his presence in Spirit, is the Power and Strength of his Ministers, and their Commission; Lo I am with you always: But he is not with Sinners, they being separate from him, therefore how great is their impotence? The weak can do something, but these nothing, having not the Power of God, for they deny Revelation, the means whereby it is made manifest in the Soul, and so have it not; the Gospel is the Power of God unto Salvation, so the Power of God wherein is the sufficiency, and the Gospel, are Synonymus; but the Power these Priests have

Psa. 128. 6.

John 15. 5.

Mat. 28. 20.

Heb. 7. 16.

Rom. 1. 16.

have not, ſo the Goſpel they have not, and can do nothing in Religion according to Power, but only according to Form, and ſo are to be turned away from, as deniers of the Power, who deny Revelation, the means whereby it is made manifeſt in Man, and what they do formally is after Man, and of Man, as they are taught it, and not by the Revelation of Jeſus Chriſt, ſo it is not the Goſpel *Paul* Preach'd, for the ſame Goſpel muſt have the ſame Power and Evidence according to which it is made manifeſt, even the Revelation of Jeſus Chriſt, which their Goſpel is not, but another; and yet many will needs pretend to be ſerving and worſhipping God with what he hath rejected and put under the curſe, as in the time of the Law, the falſe worſhippers offered the Blind, and Lame, and Maimed, for Sacrifice; even ſo in the time of the Goſpel are many falſe worſhippers doing, and worſe; for they bring the dead that has no Life, for a Sacrifice; for he that hath the Son, hath Life; and he that hath not the Son of God, hath not Life: The firſt are able Miniſters of the Spirit, not of the Letter; the Letter killeth, but the Spirit giveth Life; ſo the Spirit's Miniſtry is the new Teſtament, or Goſpel Miniſtry, which is the living Miniſtry, and the Letter Miniſtry is the dead Miniſtry, and dead Worſhip and Sacrifice, which are rejected of God, as *Cain's* offering was; God will be ſerved and worſhipped in the newneſs of the Spirit, not in the oldneſs of the Letter; for conſider the Goſpel Ordination, the manner of its Miniſtry and Service, as in Chriſt the High-Prieſt, in the days of his Fleſh; the Spirit of the Lord is upon me, becauſe he hath anointed me to Preach the Goſpel to the Poor——I am come in my Father's Name, and ye receive me not; if another ſhall come in his own Name, him ye will receive——The Son can do nothing of himſelf, but what he ſeeth the Father do——As the Father hath Life in himſelf——ſo hath he given to the Son to have life in himſelf——He that ſent me is True, and I ſpeak to the World thoſe things which I have heard of him——I do nothing of my ſelf, but as my

2 *Tim.* 3. 5.

John 5. 12.

2 *Cor.* 3. 6.

Rom. 7. 6.

Luke 4. 18.

John 5. 43. 5. 19.

John 5. 26. 27.

John. 8. 26, 28. Father hath taught me, I ſpeak theſe things.——— Whence appears the dependance our Lord Jeſus Chriſt had upon the Father, that he did or ſaid nothing of himſelf, but his doing and ſaying depended on what he ſaw the Father do, and what he had heard and received of him; thus was his Preaching, and Teaching, and works of Healing, and Miracles, all proceeded from that Divine Life which the Father had given him to have in himſelf: In his Spiritual appearance in the Saints, or in the promiſed Spirit, or Holy Ghoſt: He ſhall not ſpeak of himſelf, but whatſoever he ſhall hear, that ſhall he ſpeak. ——He ſhall receive of mine, and ſhew it unto you——All things that the Father hath, are mine; therefore ſaid I, he ſhall take of mine and ſhall ſhew it unto you.

Whence appears theſe dependances ſtill; for all theſe things refer to the Father, and the Divine Life, Power, and Wiſdom, abiding and dwelling in him, and proceeding from him; my Father is greater than all, in the Apoſtles, and they were Apoſtles not of Man, neither by Man, but by Jeſus Chriſt and God the Father, who raiſed him from the dead——And Chriſt ſaith, I have given them the Words which thou gaveſt me, and they have received them——And the Glory thou gaveſt me, I have given them, that they may be one, even as we are one, I in them, and they in me——By Revelation he made known unto me the Myſtery——which in other Ages was not made known unto the Sons of Men, as it is now revealed unto his Holy Apoſtles and Prophets by the Spirit——I was made a Miniſter according to the Gift of the Grace of God, given unto me by the Effectual working of his Power——And my Speech and my Preaching, was not with enticing words of Man's Wiſdom, but in demonſtration of the Spirit and of the Power——Not in the words which Man's Wiſdom teacheth, but which the Holy Ghoſt teacheth: Here we have the like dependances again, which are to be underſtood of dependances of Faith, according to the Myſtery of the Goſpel, and infer God's fitting and furniſhing his Miniſters, that they do all by him and his direction;

John 10. 29. Gal. 1. 1. John 17. 22. Eph. 3. 2, 3, 4, 7. 1 Cor. 24. 38.

on; and ſo come not in their own Name, nor with their own Doctrine, their own Words, their own Works, or in their own Strength, or their own Wiſdom, they received the Words which the Father gave the Son, and had Chriſt in them, and were united to him, and ſo his Succeſſors in a meaſure of the ſame Power and Life that dwelt in him.

So the true Succeſſors to Chriſt and his Apoſtles in our days, are ſuch as ſucceed them in a meaſure of the ſame Power and Spirit, and in the ſame Myſtery of Faith and Godly dependance, which the Prieſthood oppoſed; neither have, nor pretend to have, but differ from them herein; and ſo ſucceed them in a Form, or in Words only; that was the ſtate of the falſe prophets of old, who pretended to ſucceed the true Prophets: But this will not do the Work, as we have inſtance in ſome Vagabond *Jew*'s, Exorciſts, and the ſeven Sons of *Sceva* a *Jew*, and chief of the Prieſts, who took upon them, to call over them which had evil Spirits, in the Name of the Lord Jeſus, ſaying, We Adjure you by Jeſus whom *Paul* Preacheth: But the Man in whom the evil Spirit was, leaped on them and overcame them, and they fled out Naked and Wounded; So we may ſee a Form of Words has no effect, where the Spirit and Power is not with them; here was a Form of good Words, and the Holy Name of Jeſus, and the Name of *Paul* his great Apoſtle uſed; but all this did not prevail over the evil Spirit; and the Prieſts herein argued againſt are ſuch as own themſelves to be overcome of the evil Spirit in them; ſo how ſhould they overcome it in the World, or be Inſtruments of any help or deliverance to others, who are maſter'd with it at home: Theſe are not ordain'd for others in things pertaining to God, or helps in the Church, who are themſelves under the dominion of Sin; but are nearer to the Men in whom the evil Spirits were, than to thoſe who by the Power and Spirit of Chriſt caſt them forth; and are their Succeſſors in the Spirit of bondage and thraldom of Sin, rather than the Succeſſors of the Apoſtles and Primitive Chriſtians.

Acts 19. *v.* 13, 14, 15, 16.

John 8. *Rom.* 8. ans in the Spirit of the Son, which makes free indeed; the Spirit of Life in Christ Jesus makes free from Sin and Death; are they Successors in this Spirit and freedom? Nay, themselves deny that. Lastly, suppose these Men-made Priests, should plead they are Successors to the Apostles and Primitive Christians by the laying on of Hands, or by having Hands laid on them:

I Answer, we find not this general in these early times of Christianity; we have but some particular instances of it, for many received the Holy Ghost without the laying on of Hands, as the Apostles themselves; who laid Hands on them? Then unless the Holy Ghost be given now by the laying on of Hands, what signifies the Ceremony; and the Priests we have herein to deal with, do not pretend this: So which has the best qualification for the Gospel Ministry, he that has the Spirit without the laying on of Hands, or he that has the laying on of Hands without the Spirit? 'Tis certain the Ceremony without the Power avails nothing; so that only is the true Gospel, Ordination, Succession, Ministry and Worship, which is Spiritual.

B. L.

5 NO 58

F I N I S.

BOOKS *Printed and Sold by* T. Sowle, *in White-Hart-Court in Gracious-Street,* 1704.

AN Apology for the true Chriſtian Divinity, as the ſame is Held Forth and Preached by the People, called in Scorn Quakers; Being a full Explanation and Vindication of their Principle and Doctrines, by many Arguments, deduced from Scripture and right Reaſon, and the Teſtimonies of Famous Authors, both Antient and Modern, With a full Anſwer to the ſtrongeſt Objections uſually made againſt them. *By Robert Barclay.* The Fifth Edition in Engliſh. price Bound 4*s.*

Robert Barclay's Apology Tranſlated into French, for the Information of Strangers.

New England Judged, by the Spirit of the Lord. In Two Parts. Firſt, Containing a Brief Relation of the Sufferings of the People call'd Quakers in *New-England*, from the Time of their firſt Arrival there, in the Year 1656, to the Year 1660. Wherein their Mercileſs Whippings, Chainings, Finings, Impriſonings, Starvings, Burning in the Hand, Cutting off Ears, and putting to Death, with divers other Cruelties, inflicted upon Innocent Men and Women, only for Conſcience-ſake, are briefly deſcribed. In Anſwer to the Declaration of their Proſecutors Apologyzing for the ſame, printed *Anno.* 1659. Second Part, Being a farther Relation of the Cruel and Bloody Sufferings of the People call'd Quakers in *New-England*, continued from *Anno.* 1660, to *Anno* 1665. Beginning with the Sufferings of *William Leddra*, whom they put to Death. Publiſhed by *George Biſhop*, in *Anno* 1661 and 1667. And now ſomewhat abreviated. With an Appendix, containing the Writings of ſeveral of the Sufferers; with ſome Notes, ſhewing the Accompliſhment of their Prophecies, and a Poſtſcript of the Judgment of God, that have befallen divers of their Perſecutors. Alſo, An Anſwer to *Cotton Mather*'s abuſes of the ſaid People, in his late Hiſtory of *New-England*, printed *Anno* 1702. The whole being at this time publiſhed in the ſaid People's Vindication, as a Reply to all his ſlanderous Calumnies.

A Collection of the Writings and Epiſtles, of our Antient Deceaſed Friend, *John Whitehead.* price 3*s.*

A Collection of the ſeveral Books and Epiſtles of our Antient Deceaſed Friend, *Charles Marſhall.* price 3*s.*

The Works of the Long-Mournful and Sore-Diſtreſſed *Iſaac Pennington*, whom the Lord in his tender Mercy at length viſited and relieved, by the Miniſtry of that Deſpiſed People, called Quakers; and in the Springings of that Light, Life and Holy Power in him, which they had truely and faithfully Teſtified of, and directed his Mind

Mind to, were these things written, and are now published as a thankful Testimony of the Goodness of the Lord to him, and for the benefit of others. In Two Parts.

Truth prevalent; and the Quakers discharged from the *Norfolk* Rector's furious Charge: In a sober Answer to their Book, falsly stiled, *The Principles of the Quakers further shewn to be Blasphemous and Seditious*; By these thus remarked Authors, viz. *Edward Beckham*, D. D. Rector of *Grayton-Thorp*, *Henry Meriton*, M. A. Rector of *Oxborough*, *Lancaster Tapcliffe*, L. L. B— Rector of *Hockwold*; *Norfolk*. Upon due Examination Answered, by *G. Whitehead*, a Servant of Christ. price 2*s*.

More Fruits of Solitude; being the Second Part of Reflections and Maxims, relating to the Conduct of Humane Life. By the Author of the former. Price 9*d*.

No Cross, No Crown. A Discourse shewing the Nature and Discipline of the Holy Cross of Christ; and the Denyal of Self, and and daily Bearing of Christ's Cross, is the alone way to the Rest and Kingdom of God. To which is added, The Living and Dying Testimonies of divers Persons of Fame and Learning, in Favour of Vertue and Temperance, recommended in this Treatise. By *William Penn*. The Sixth Edition. Price Bound 3*s*.

A Brief Account of the Rise and Progress of the People called Quakers, in which their Fundamental Principle, Doctrine, Worship, Ministry and Discipline, are plainly declared, to prevent the Mistakes and Perversions that Ignorance and Prejudice may make to Abuse the Credulous. With a Summary Relation of the former Dispensations of God in the World, by way of Introduction. By *W. Penn*. Price Bound 1 *s*. 5 NO 53

The Christian-Quaker, and his divine Testimony, stated and vindicated, from Scripture, Reason and Authority. By *W. Penn*. Price Bound 2 *s*.

Primitive Christianity Revived, in the Faith and Practice of the People called Quakers. Written in Testimony to the present Dispensation of God, through them to the World; that Prejudice may be removed, the Simple informed, the Well-inclined encouraged, and Truth and its innocent Friends rightly represented. By *W. Penn*. Price Bound 1 *s*.

A Defence of a Paper entituled, *Gospel-Truths*, against the Exceptions of the Bishop of *Cork*'s Testimony (against the Quakers) By *W. Penn*. Price Bound 1 *s*.

The Harmony of the Old and New Testament: And the fulfilling of the Prophets, concerning our Lord and Saviour Jesus Christ, and his Kingdom and Glory in the latter Days. With a brief Concordance of the Names and Attributes, &c. given unto Christ: And some Texts of Scripture collected, concerning Christ's Humiliation and Sufferings; also of his Excellent Dignity and Glorification Published for the Benefit of *Christians* and *Jews*, by *John Tankins*. With an Appendix to the *Jews*, by *W. Penn*. The 3d Edition with Additions. Price Bound 1 *s*.